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EDITORIAL

NOTES AND COMMENTS

Men who are much before the public and who seem to take pride in it, ought to remember that there is a difference between fame and notoriety.

It is a fact that "many more men in this country are drowned in whiskey than in water." No doubt the mortality was equal, but the bathing places would be crowded by order of the government.

Objection to marriage with a Romanist is a double-edged sword. It is that the priest between the man and wife just where even an angel ought not to be. And as the woman must take a vow, an oath that she will bring up her children in the Catholic faith.

The death of Dr. W. L. Kilpatrick, one of Georgia's strongest Baptist ministers, brings sadness to many hearts. It is the closing of a useful life and the beginning of an eternity of rest and joy. His work, however, will go on to the glory of God.

G. V. Sampson, at one time president of Columbia University, died in New York. He was one of the men in our country who had a high regard for the Christian religion. He was a man of high character and high ability.

Russell, Chief Justice of the British, now in this country, made a great speech before the American Bar Association. In which he ably and eloquently advocated the adoption of arbitration as the best method of settling international complications. Truly "the morning light is breaking," possibly the light of the final day.

C. S. Ray has made two or three trips out in the country from New York and across to Meridian. His work and his character are well known to all. He is a man of high character and high ability. He is a man of high character and high ability.

We note a pleasant call from Dr. J. M. Foster, of Bristol, Tenn. He is a man of high character and high ability. He is a man of high character and high ability. He is a man of high character and high ability.

The doctrines of the Catholic Church are fully believed and carried out. There is no salvation in this. It teaches regeneration of the soul and all others only in and through the forgiveness of sins by the priest. Christ in you, not by eating the consecrated bread, but by the REAL flesh of Christ and confirmation as the only method of fixing and making permanent your profession of faith. It is all right, the Bible is all wrong.

We have an idea that this is more and more to be the people, both in State and church. This is particularly true in the church. The people are coming more and more to see that the Master never intended that any man or set of men, whether shop, elder or preacher, should do "over God's heritage." The people are coming more and more to see that the Master never intended that any man or set of men, whether shop, elder or preacher, should do "over God's heritage." The people are coming more and more to see that the Master never intended that any man or set of men, whether shop, elder or preacher, should do "over God's heritage."

THE RESURRECTION OF JESUS CHRIST AS AN ARGUMENT.

NO. 3.

We closed our last article with a consideration of the theory of fraud as an attempt to account for the belief in the resurrection of Jesus without admitting the fact. We now pass to a consideration of the vision theory. This claims that Jesus rose more in the imagination of his disciples. They mistook a subjective vision or dream for an objective reality, a real appearance. Their wish gave

rise to their belief and their belief supplied them with the fact. The polished and eloquent Roman gives to the world the theory in the following language: "The glory of the resurrection, belongs then to Mary of Magdala. After Jesus, it is Mary who has done most for the foundation of Christianity. The shadow created by the delicate sensibility of Magdala, wanders still on the earth. Queen and patroness of Ideality; Magdala knew better than anyone else how to assert her dream and impose upon everyone, the vision of her passionate soul. Her great womanly affirmation, 'He has risen,' has been the basis of the faith of humanity. Away! impostor! Apply no cold analysis to this masterpiece of idealism and of love. Wisdom refuses to console this poor human race, betrayed by fate, let folly attempt the enterprise."

That subtle and not always reliable and ever unknown author of supernatural religion, champions this theory and expresses it in the following: "The explanation which we offer and which has been long adopted in various forms by able critics, is that doubtless Jesus was seen, but the vision was not real or objective, but illusory and subjective; that is to say, Jesus was not Himself seen, but only a representation of Jesus in the mind of the beholders." Now let us divert ourselves, if possible, from the dreams, fancies and hallucinations, which have been brought upon the world, in the confusion of the resurrection.

Let us see what the theory of vision has to offer.

1. You notice this hypothesis does not account for the empty tomb of Jesus. The body of Jesus was either missing or it was not. If the disciples only saw him in a dream or vision, they were only led by morbid sensibilities to imagine they saw their risen Lord, of course his lifeless body still lay undisturbed in Joseph's own new tomb. If so, why did not those unbelieving and malignant Jews produce it as soon as it was discovered, that the disciples were claiming that he had risen from the dead? How easy it would have been for these unbelieving Jews to have shown the consummate folly of the disciples, claim to a risen Lord by producing the corpse of the crucified Jesus. What a day dream they would have saved the world from, by this small bit of thoughtfulness and common sense! The trouble was, the tomb was empty; and God himself had torn from the cruel grasp of death, the occupant of that guarded and sealed sepulchre.

2. If the tomb was empty, the body had been removed either by his friends or his enemies. If by his enemies, they knew where the body was and could have produced it. They did not produce, because they did not have it in their possession. If we suppose it was taken by his friends then we are thrown back upon the already exploded theory of fraud.

3. We find ourselves confronted

with a serious and insurmountable, psychological difficulty in the way of the hypothesis now under consideration: "How came the disciples in possession of the idea of the resurrection of a body in such a changed and glorified condition? We may be sure that such a belief was absolutely characterless to their having the character of visions and dreams which the theory demands. Dr. Keleishelm has well said "They believed Him to be dead and they did not expect Him to rise again, at least, in one sense of it. Of this, there is abundant evidence from the moment of his death. . . . What the disciples expected, perhaps wished, was not Christ's return in glorified corporeity, but his second coming in glory to his kingdom."

Accordingly, from their point of view, the predictions of Christ, might have referred to the continuance of his work, to his vindication or to some opposition of him whether from heaven or on earth—such as that of the saints in Jerusalem at the resurrection, or that of Elijah in Jewish belief—especially to his return in glory, certainly not

to the "resurrection" as it actually took place. . . . Clearly the apostles had not learned the resurrection of Christ either from the scriptures—nor yet from the predictions of Christ to that effect, although without the one, and especially without the other, the empty grave would scarcely have wrought in them the assured conviction of the resurrection of Christ. . . . Since the apostles and others evidently believed Him to be dead, and expected not His resurrection, and since the fact of His death was not to them a formidable, if any, objection to His

Messianic character—how are we to account for the history of the resurrection in all its details in all four of the gospels and in Paul. But we are not left to call alone upon so-called orthodox writers to assist us in pointing out and emphasizing this objection to the "vision hypothesis." But the most able of German rationalists have seen, appreciated and confessed this fatal objection. Dr. Baur, a leader of German rationalism, confessed that "nothing but the miracle of the resurrection could dispel the doubts which threatened to drive faith itself into the eternal night of death." Then of course nothing but the veritable appearance of Jesus in a changed and glorified form could ever have inspired them with the conception of a risen and spiritual corporeity corresponding to the details given in the gospel accounts. So Ewald says: "Nothing is historically more certain than that Christ rose from the dead and appeared to His own, and this vision was the beginning of their new higher faith and of all their Christian labors." It seems therefore a settled conviction with the orthodox and the rationalist schools of thought that the vision or appearance was the ground of their faith in a risen Lord. If that be true, their wish did not give rise to their belief; therefore their belief could not and did not supply them with the fact. The "vision hypothesis" is psychologically and philosophically impossible.

Let us see what the theory of vision has to offer. . . . All must see, that of so many men and women having the same vision or dreaming the same dreams under circumstances so entirely different and that, too, with temptations so unlike, and that these subjective phantasmas would have lasted to a certain period and then have ceased for all time, let us come to the last objection which this occasion will permit us to mention.

4. The theory can offer no adequate explanation of the age long, world-wide achievements of Christianity. Before we adopt the hypothesis, we must believe that the resurrection of Jesus was a mere vision, having no reality in fact, and that the disciples were deluded; and last of all, that the influence of Christianity upon the world is the result of a "misunderstanding." If we consider a moment the sublime and heroic achievements of our holy religion, we may, in a measure, appreciate the enormity of the demand which this theory makes upon us. The orator, the painter, poet and historian have all attempted, but in vain, to describe the stupendous and overwhelming influence which came streaming out of Joseph's new tomb. To-day they encircle the earth and bear upon their shoreless waters, the civilizing forces of the world. Some one has eloquently said, "The place of Christianity in the world transcends all evidence except that which the individual believer derives from its place in his own heart."

It is absolutely certain that in an age of unexampled corruption there started into being a body of men professing and maintaining a standard of morals not yet transcended nor dreamed susceptible of being transcended; and that, too, at a time when faith was dead in the most intelligent and superstitious almost dead in the less intelligent classes of the civilized world; this same body of men presented themselves as a band of earnest and devoted religionists, ready to yield up all things earthly, and life itself in attestation of their belief of truths and facts, which at this day are fondly cherished by thousands of men and women. It is equally certain, that without resort to other means, than testimony, reason and persuasion, and without concession or compromise, these ethical principles and religious beliefs, were diffused with unprecedented rapidity in all accessible countries. This diffusion was in a large measure among intelligent and cultivated persons, including not a few whose social position would have rendered them strongly conservative. It is

admitted by all that in an amazingly short time, this movement of opinion and principle, had become a revolution, had seated upon the throne of universal empire the faith nurtured by Galilean fishermen and had driven the established religion into obscurity. It cannot be denied that the changes wrought were the most radical of which history gives any account, and are at this moment the most influential factors in the condition of collective humanity, and in the difference between race and race. This vast world-wide age long influence can be traced to one man. He was confessed a peasant without rank, culture, social prestige or influence in his lifetime, having only a humble following of rude provincials, attracting from the influential and official only scorn and contempt; in consequence of a brief success among the multitudes, was condemned to a most shameful death, decreed only for a felon or slave. It is this man, whose name is the most resplendent in the world's annals, whose influence immeasurably exceeds that of the greatest besides, whose era is the dividing line of time, from whose birth year civilized humanity reckons its new birth, to a life that shall last and grow while the world stands, whose reputation has become the standard for all true worth and enduring honor, the emblem of whose glory surmounts crown and scepter, tower and palace, as alone giving heavenly conservation to terrestrial glory. The apostles and early Christians claimed to have been influenced by one thought, overmastered by one fact; they claimed to be witnesses of one great truth, one transaction compared to which, that Jesus said and did besides, was the merest trifle, and which if untrue, stamped them as false witnesses and their brethren in the wildest delusion. If the resurrection of Jesus Christ had been merely a matter of historical record, found only upon the pages of the world's history, with no influence upon the lives and conduct

of men, then the vision theory might have our consideration, if not our defence.

FOR THE FOURTH QUARTER.

In this week's issue of this paper, we submit our advertisement for the fourth quarter, with the earnest request that the people will remember us with their orders. The month of June as bringing in the third quarter gave to the board the largest month, the largest week, and the largest day we have ever had in the receipts of our board.

We wish to call special attention to our advertisement as indicating the scope of the work being done by the board, and what it is doing as a factor in our denominational life, and the way in which it seeks help at the hands of the denomination.

Our periodicals for this quarter will contain a special lesson on the church of God, as set forth in the New Testament. This lesson comes for next to the last Sunday in December, and displaces the Christmas lesson in the international series. The December issue of the Teacher will be a special issue with reference to this subject and will contain several articles from some of our ablest men treating of the churches as to their origin, membership, work, life and destiny. Baptists hold peculiar views along these lines which we are glad to set forth in our Sunday Schools.

We earnestly solicit your help. We do not ask for contributions, unless you should choose to send us some money for Bible distribution, but all we ask is kindly consideration in the purchase of your Sunday School supplies.

J. M. FROST.

We give to learn of the death of dear Sister Yellowlow, of Livingston, Madison county, this state, the notice of which sad event by her daughter, Sister Sallie Y. Herndon, is given in this Record. We rejoice, however, with her children that she was permitted to remain with them to so good an old age, near 80 years, and that she leaves such a lovely Christian record. We know her well, and have spent many pleasant hours in her happy home. Her husband, Bro. Yellowlow, was one of the ablest brethren who knew how to deal with young preachers for their encouragement and help. Our sympathies go out to the daughters in their bereavement and our prayers to the throne of grace for the sustaining and comforting power of the divine grace and blessing.

OUR FIELD GLASS.

We wish to place our field glass upon the "loan plan" adopted by the Board of Ministerial Education. We have already seen somewhat of the disadvantage it works to young ministers, and the expense of ministerial education, which is so dear to the Board, and which these excellent men of God are seeking to advance. But Bro. Whitfield says the Board are perfectly willing to submit the matter to the convention in 1897.

It is a pity that almost every plan is liable to criticism and objection. We had the pleasure of having our excellent secretary, Dr. A. W. Rowe, with us at the third Lord's Day of August when he preached two excellent sermons for our people. Although his well earned vacation, he consented to help us out in this way, which kindness was greatly appreciated, especially as our field had not been filled since first Lord's Day in July. . . . We have so recently had appreciated a visit from Brethren N. W. P. Hagg, J. W. Sturdivant, A. A. Lomax, H. J. Legge and W. M. Farrar. From Bro. Sturdivant we were pleased to hear that Rev. J. E. B. Hunt is much improved and is no longer in the hospital. Bro. Lomax has been added to the list of special services in his Salem church, where his labors were blessed and converts were added to the church. . . . On Wednesday, August 19, we had the pleasure of visiting in the home of Mr. G. R. Perryman and Mary E. Hunt. Bro. Perryman and his excellent bride, were on the evening train for their route for their summer home, Ligon, on the Valley route. . . . We have received a number of catalogues of Baptist colleges of which indicate unusual progress. Here is that of Richmond College, admirably good. . . . The State Normal Female College of Raleigh, N. C. is also doing well. . . . The part of proprietors, we do not have the pleasure of seeing. We take occasion here to congratulate the honorable chairman, Dr. Province, upon his new member into the faculty. May this happy event be an addition of power and energy to the college, and may his efforts be attended the pathway of Providence and his lovely bride, Dr. H. Foster, who formerly taught at Oxford, has been chosen to teach at the graded school as a woman. We are glad to hear that Dr. Province is an accomplished and successful educator. . . . The oldest son of Dr. J. H. Foster, Tuscaloosa, Ala., who served in the army and was most successfully an instructor of Natural Sciences in the University of Alabama, and who finally resigned on account of his declining age, and now must be in the neighborhood of eighty years of age. Prof. Foster and years of age. Prof. Foster and years of age. Prof. Foster and years of age.

Shuqualak Female College will be reopened by Prof. L. M. Stone, who owns the property, on the 23rd of September. The principal

of the Baptist man of experience, and associates with him three splendid lay teachers. The citizens have added to the building a \$1500 hall which adjoins the boarding house. The expenses here are put at low rates. Board and tuition for a young lady for the year is only \$107; for boys \$117. It will be about \$100. They board with private families. Write to N. M. McCleskey, Shuqualak, or Dr. L. M. Stone, Meridian, Miss. for other information.

We are glad to report that Sister Lumley and "Miss Mollie," the mother and sister of Bro. W. T. Lumley, our missionary to Africa, have about recovered from their late attack of fever. They are among our most regular attendants on the services of the church, and are always missed when not present. Sister Mollie has a part in all of the active work of the church. Sunday School, prayer meeting, W. M. S. and Young People's meeting as well. They are worthy and helpful members.

A man may be smart as to information, tact and wit; but if he goes about defaming any of his less fortunate fellows with evasions and insinuations, as to their ability and force, he is mean, and mean enough to be contemptible, to all but such pollywog creatures as himself. We have seen one such now and then as we have journeyed on and wonder if we shall ever meet them again anywhere in God's universe. But of that we do not say.

We heard a man say the other day that if he was on the National Democratic Committee he would make haste to offer a resolution at their first meeting to get the fact woman to go over into Kansas and "set down" on Mrs. Leases' coat-tail and keep her at home. His thought a Democratic victory that had to be won by her speeches would not be any test of political principles or even be worth taking home. We confess we are more than half way of the same opinion.

Dr. Nansen, the recently returned Arctic explorer, thinks there is neither land nor open sea at the north pole, but ice and ice only. His guess cannot be far wrong if, as he says, he went beyond the 86 degree of latitude. (The extreme northern point is at 90 degrees, he was less than 4 degrees short of the pole, which was probably less than 20 miles. From that standpoint he reported no sign of land in sight northward. Perhaps the next man will exceed him as he did all others, and then the mystery will be solved. But what then?

Ky., backed by his best members some time since, determined to free his church from whisky influence. The struggle has been fierce and has resulted in a split in the church. Dr. Hale organizing the Third Baptist church with 550 members, while the original First church retains 750 members. "On a recent Sunday the Sunday School of the First church had about 250 pupils, while that of the 3rd church had about 350, whereas before the split there were not more than 200 pupils in the Sunday School." The Baptist and Reflector further says: "The Lord does seem to be on the side of the Baptists. They may quarrel and fight, and split up, but somehow the result each time seems to be only more Baptists." We desire to add that it is far better to have a church of 20 members who are on the right side of every moral issue than to have 200 with many of them in league or in sympathy with the "matchless evil," the whisky demon.

The "Catholic Citizen," of Milwaukee, the official organ of Romanism in that city, says: "The members of the A. P. A. should be dealt with as wild beasts, treated with out mercy and followed with unrelenting penitence. That may seem cruel, but in our opinion it is the most charitable, because it is the most effective remedy." This is a specimen of the tender mercies of Rome. . . . Rev. W. M. Barr has resigned the pastorate of the church at Dothan, Ala. He has done a good work at Dothan, building in connection with his people a church there costing \$12,000. We remember Bro. Barr as a former pastor of the Vicksburg church. . . . The Baptist and Reflector mentions the fact that Dr. E. B. Miller, Arkadelphia, Ark., has been invited to two prominent pastorates in Mississippi, but decides to remain in Arkadelphia. If we are to lose some of our good men we would more gladly welcome back than Bro. Miller.

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CHRONICLES.

L. A. D.

It is now nearly fifty years ago that the Chronicle left Grenada, in the State, and went to New Orleans to assist in establishing a Baptist paper. All the resources of the family were exhausted in the enterprise, which was abandoned after three years' labor and serious sacrifice, and the "Southwestern Baptist Chronicle," though having attained a large circulation, at a subscription price of \$3 per annum, became a thing of the past.

Two years later, the writer having recuperated a little, the "New Orleans Baptist Chronicle" was started as a semi-monthly at \$1 per year. The patronage was good, but a rise in material and labor made the expenses exceed the cost of publication, though the proprietors did their own work. When this latter paper was determined upon, the white Baptists of the city were scattered and homeless. Its initial number drew the attention of the denomination to that denigrable fact, and created an interest which finally resulted in the establishment of the "Coliseum Place Baptist church." Meanwhile the said "Chronicle" had been discontinued.

At the close of the Confederate war the Chronicle found himself in Meridian. In 1870 Bro. J. C. Rogers began the issue of the "Baptist Pilgrim" here, edited by Rev. Theo. Whitfield; but it was not of long continuance. Elder J. B. Hamberlin edited the "Christian Watchman" for some months, but that also was allowed to go down. It was not until the year 1874 that a successful effort to establish a denominational paper in the State was made, Rev. A. G. Gresham having then begun the "Southern Baptist."

From 1874 to 1887 the "Southern Baptist" held its own and was more than self-supporting. Bro. Gresham's health failed, and the writer, who had charge of the paper, was unable to devote sufficient time to its management. It was then sold to the management of W. W. Jackson, which was agreed to on condition of locating the same in Meridian. This was done, and the paper then appeared as the "Southern Baptist Record."

Once more the Chronicle had to assume responsibility, owing to a serious affliction in Editor Gambrell's family. This caused when Dr. Hackett came from Texas and became co-editor. Since that time he ought to be stated, however, that in order to put the paper on a better basis, a joint stock company had been formed—a majority of the stock in the course of time, from the force of circumstances, having drifted into one party's hands. None of the stock has ever paid a dividend, and it is but just to say that the party alluded to has been compelled to sacrifice much of his stock at a considerable loss, instead of profit.

There may be those who would like to see the papers disunited. Denominational unity was the grand object of the union. If this is not complete, it is not the fault of THE RECORD. Its present management has been planning considerable improvements for some time past; adverse circumstances have delayed it. At the risk of an unrighteous sting, the Chronicle will repeat the fact that he is not paid for his correspondence. He is glad to be assured that his writings are appreciated, and have not "hurt" the paper.

We congratulate Brethren Gray and Hale upon their fine work in the interest of Howard College. They have well high extinguished the debt that has so long oppressed that noble institution and it will soon be on the highway, with the people's co-operation, to the enlarged prosperity it so much deserves. May the Lord fulfill the most expectations of His people.

Bro. R. W. Merrill, of Grenada, is with Bro. G. C. Johnson, at Macon, a special meeting this week and the brethren everywhere are kindly asked to pray for a great blessing.

It was said not long ago by one who has had some experience in the work, that "one of the worst features of the young people's movement is that if you don't allow them to do what they want to do, they won't do anything, and that often the thing they want to do is just what they ought not to do." Well, we think there is a grave mistake in the organization of some of the societies or unions. If they are only organized bodies of the church, in the church, and for the church, then they are as much under the direction of the pastor and the church as the pastor and the church are the members of the church. Surely, if he is fully aware of his responsibilities, will learn all he can of the work, and after consultation with the deacons and elders of the church will institute whatever methods seem best, and of course will oppose all, that after due consultation, is disapproved. If the young people will not allow this wise and prudent supervision and direction, then their Union is a misnomer, an abnormal growth in or on the church—and the sooner it is modified or if need be "sub-sided," the better for all parties concerned. But in our judgment there will be few of such extreme cases. We think better things of our Baptist young people. They are loyal to the truth.

When Li Hung Chang, the Chinese magnate, sees on review the small military establishment of this country, he will probably think it of little importance as a national defense. But when one of our thoughtful statesmen points out to him that there is a national guard of probably not less than 500,000 trained men with approved arms that can be massed in a few days at almost any given point, he will understand that the country is not entirely defenceless.

One of the dangers at the present time of protracted meetings is that Christian people may give so much of their time to talking about "silver" that they will lose sight of the management of their own souls.

and sing and pray and work for souls and God will see to it that your silver interests shall not suffer.

The great eclipse of the sun so anxiously and eagerly looked for as an opportunity to study some of the peculiarities of that great luminary proved to be disappointing. A cloud—a mere vapor, intervened and brought to naught all of man's skillful arrangements and large expectations. Perhaps from this even some scientists will be led to reflect that God is yet omnipotent and still rules.

We hope it will be the aim and effort of our representatives who receive and entertain our distinguished guest, Li Hung Chang, to impress upon him the intelligence, liberality and integrity of our people and that we deem these things far better as safeguards to our National peace and permanency than we do great armies and navies. Let the great oriental see and know for himself and report, that this the youngest of all the nations, is the strongest, happiest and the best.

All forms may be stripped from religion, and Christianity remain intact, for it dwells in the heart. It is moral and spiritual truth and not churches, altar and music. It is the acceptance of truth and making it the rule of life.—Rev. Dr. Marlett.

This sounds very well, but really, there is more sentiment than sense in it.

In fact, there is much nonsense indulged in concerning "forms." It is foolishness to indiscriminately berate formal Christianity. Of course Christianity is spiritual, but spiritual life, as well as all life, must express itself through forms. We can no more have Christianity "in fact" in this world without its forms, than we can have man without his body.—The Word and Way.

But the sad reflection is that usually Christians (?) who write or talk as he does would on sounding them for anything like vital piety be found sadly wanting. It is a convenient and specious way to cover up a large lot of emptiness.

The session at the University of Mississippi, which closed on the 3rd of June, was the most successful in its history. 271 students were enrolled in all departments. There are no preparatory courses. Never before has the enrollment of students, above preparatory grade been so large, and the total enrollment has not been so great since 1883 when 116 preparatory students were counted.

